individual and in the end releases the relative and phenomenal individual into his eternal and true being. In the temporal field of relativities our experience of the Brahman who has become all beings, the Eternal who has become universal and individual, is also valid; it is indeed a middle step of the movement in Maya towards liberation from Maya. The universe too and its experiences are real for the consciousness in Time and that consciousness is real. But the question of the nature and extent of this reality at once arises: for the universe and ourselves may be a true reality though of a lesser order, or they may be partly real, partly unreal, or they may be an unreal reality. If they are at all a true reality, there is no place for any theory of Maya; there is no illusory creation. If they are partly real, partly unreal, the fault must lie in something wrong either in the cosmic self-awareness or in our own seeing of ourselves and the universe which produces an error of being, an error of knowledge, an error in the dynamis of existence. But that error can amount only to an ignorance or' a mixed knowledge and ignorance, and what needs to be explained then is not an original Cosmic

Illusion but the intervention of Ignorance in the
creative consciousness or in the dynamic action of
the Eternal and Infinite. But if universe and
ourselves are an unreal reality, if to a transcendental.
consciousness all this has no truth of existence and
its apparent reality ceases once we step out of the
field proper to Maya, then the concession accorded-